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THE NEW YEAR.

Amid the good wishes and congratulations which long usage has rendered peculiarly appropriate for this season of the year, our prayer as editor and pastor, for our readers and parishioners, is that of the apostle for the Thessalonians: The Lord be with you all. We recognize in this fervent wish, the affectionate, great soul of Paul, whose heart's desire and prayer to God was that all Israel, and even all heathendom might be saved.

Our first thought on awakening to the consciousness that a new year is upon us, is one of Gratitude to the Almighty for the manifold blessings of the past. O how manifold has the Goodness of God been to us. Oh that men would praise the Lord, for all his goodness to the children of men! We on this coast have been particularly blest during the past year. Peace, plenty, and prosperity, are our heritage from the Lord.

A second thought is that time is short. Whatever we have to do must be done quickly. The night of death will soon come, when no man can work. Will it overtake us this year? If so, as well as because of the greatness of the work we are engaged in, let us strive to be diligent, and to walk humbly before our God. Oh that the light of a coming eternity may shine upon our pathway, and that we may have grace to live as in view of the judgment seat of Jesus Christ.

Thirdly, how paltry, how unbecoming, how utterly insignificant

are the envyings, jealousies, contentions, prejudices and passions that have occupied so large a space in the history of the past year! Malice, rage, evil-doing and all unholy tempers, always leave their scars behind them. They injure those who indulge them, much more than they do their victims, even if they are pursued unto wounds and death. It is always better to be sinned against, than to sin ourselves. The loud cursing of Shimei, as he went along throwing stones and making faces, did him more hurt than it did David, because David made no retort. The railing accusation of Satan fell back upon himself, because the Archangel could not deal in that coin.

Fourthly, we begin the year with fervent desires to exercise good will towards all men, and to devote ourselves renewedly to our work. We desire to gird up our strength for our toil, and so much the more as our years fly past, and we are approaching nearer and nearer the end of our mortal race. In our editorial, as in our pulpit labors, we strive to avoid all and every personal reflection, and to deal with principles. We strive continually to interpret what God has said to us by his Eternal Laws and Revealed written Word. We cannot come down to petty partisan views, or personalities. We attack no one, but try to present great truths. *Our warfare is against darkness, and our mode of seeking the victory, is by pouring in light with love.* And perhaps I may be indulged here in saying, that according to our usual custom, we shall make no *New-Year's calls.* It is quite out of our power to call upon all our congregation on that day, and as we know no one after the flesh—make no distinction among them — so we call on none. But we wish you, one and all, a happy, a most happy New Year, and as many returns as our heavenly Father shall see best to appoint. May the Lord cause his face to shine upon your dwellings, and keep your feet from stumbling, your eyes from tears and your hearts from grief. May He give you Peace.

A PRAYER AT THE CLOSING OF THE YEAR.

O Lord our God thou art the Almighty God. There is no God besides Thee. Thou art most glorious and most merciful. In Thee is our hope and our salvation. Thou makest the out-goings of the morning and the evening to rejoice. Our times and seasons are with Thee. But O how inexpressibly glorious art Thou! From everlasting Thou art God. With Thee there is no revolution of time. Most humbly therefore, do we desire to prostrate ourselves before

Thee at the close of another year, and to give Thee unfeigned and hearty thanks for all thy mercies to us, and to implore of Thee the forgiveness of all our sins, for the sake of Jesus Christ our Redeemer. O Lord most humbly would we lay all our sins of the past year at mercy's feet, and pray for pardon through a Saviour's blood. We confess our numerous sins of thoughts, words and actions; of omission and commission, sins against ourselves, our fellow-men and against Thee. O blot them all out from the book of thy remembrance. Wash us in redeeming blood, and we shall be white and clean. We pray that the guilt of our many sins of the past year, may be washed away, through the atoning sacrifice of our great Redeemer, so that we may begin the New Year with a new heart and at peace with Thee. Make us thankful for the mercies of the year. Enable us to make a suitable improvement of all its events and providences with which we have been exercised. Suitably impress us with the shortness of time, the fleeting nature of life and the realities of a coming eternity. O enable us to set our affections on things above. May we seek for glory, honor and immortal life, so that when we remove from our earthly habitations, we may enter into the house not made with hands, to be forever with Thee. O Lord our God, hear our prayer and be very merciful to our souls, through our Lord Jesus Christ, to whom be glory, world without end. Amen.

THE HEART AND THE TONGUE.—It was a good saying of the pious bishop Beveridge, "I am resolved by the grace of God, always to make my heart and tongue go together; so as never to speak with the one what I do not think with the other." This is an excellent rendering of the homely maxim, "Honesty is the best policy." The positive part of this rule is good, namely: that the tongue should express only what is in the heart, but the negative character of it is even better; That is, That it is not always our duty to speak all that the heart thinketh, no more than to speak what it thinketh not.

WELL SAID,—The Committee of the late Conference in Sacramento in urging the support of the *Pacific Methodist* says, "we are not disposed to recommend any clap-trap appeals on the *Cheap John* principle for subscribers."

PROF. AGASSIZ and COL. FREMONT have been elected foreign members of the Prussian order *pour le merite*, instituted in honor of those who have rendered great services to science and art.

WHERE SHALL COLLEGE STUDENTS BOARD AND LIVE?

"HAD we it in our power to form a college, just according to our own notions, we would select for its site a city or large town, and would erect for it no buildings, but a chapel, library, and lecture rooms. We would require the students to board and live with respectable families, in the vicinity of the institution. We would expect in this way, not only to insure that the manners of the students would be softened and refined by intercourse with the families, and especially by intercourse with the ladies of the families in which they live, but also to save them from those fearful vices which so often mar the peace and efficiency of colleges, and render them, instead of what they should be — blessings — curses to the neighborhood in which they are located, and to the students that frequent them."

This quotation is from the *Rev. Dr. P. J. Sparrow*, formerly President of one of our colleges, an able practical teacher, a scholar and gentleman, every inch of him. It is taken from an article written by him in relation to Davidson College. It is every word true, and exactly after our own mind. There never was a greater mistake or a greater folly than the expending of hundreds of thousands of dollars in stone, brick and mortar in some forest or village in which to lodge and feed a hundred, more or less, of growing lads, or college students. The site for a college, especially in a new country, is the largest city, if it is a healthful locality. The reasons are obvious, and may be given more at length at another time. And all the buildings required are a chapel or a general lecture room or study room, and rooms for a library, an apparatus and recitations. The idea of a college refectory and dormitory where the boys are *corralled* and are all to live together, eat and sleep in a large building in common, is a relic of the dark ages and of monastic life. It is impossible to preserve softness and elegance of manners at a table full of college boys where no lady mother or sister presides. At such a table there is wanting the humanizing influences that are essential to correct man's innate selfishness, and to educate the manners of the students for good society. Eloquently does Dr. Sparrow say: "The cloisters of a college building in which the boys are to live all together, are liable to become, and will in many instances become dens of iniquity, where vices of almost every name will be perpe-

trated, beyond the vigilance and control, and in despite of the vigilance and control of officers of the college. The president of a certain college, when asked why he permitted a strange and rather *outre* association among the students to continue, replied that he left it as a safety valve for the deviltry to escape off. These college cloisters have no safety valves. The consequence is, that in them the deviltry seethes and swelters, like the hidden fires of a volcano, until they become very pandemoniums, and until at length it may be, it forces egress in an eruption that shakes, perhaps damages the very foundations of the institution." These are the very views that we have entertained, and have repeatedly put forth for many years. But as we have said before, we are not antagonistic to any institution of learning properly managed, either in the city or country. We wish to see such institutions prosper throughout the State. It is proper some of them should be located in the country. At the same time, we think the hour has arrived for San Francisco to have a college, but we do not wish to see it with a building for the boarding and lodging of the students all together. Let them live in the families of the city, one or two and not more than four in any case together in the same family, where they will have home influences around them — where the tea will be poured out by a lady, and the refinements of virtuous female society will constantly surround them. But perhaps you say, such boarding cannot be obtained. We answer, this is a mistake. Boarding and lodging for boys can be had in good families in every part of San Francisco, and at rates not much, if any, higher than are charged at the schools in the country. And the large libraries and the public lectures and general literature of the city would far more than make up for the extra expense, if there is any, of living in the city. The intelligent reader will, upon reflection, remember that the large towns and cities of Europe, almost every one of them, has its college or University; and that on the continent of Europe especially, the plan we speak of, is the one adopted. The friends of the City COLLEGE of San Francisco have purchased a central site, and are now erecting a Hall upon it for present use. Their plan does not contemplate any boarding establishment as a part of the college. The students from abroad will always find their HOMES IN OUR FAMILIES, and be able to worship on the Lord's Day, *in the church of their own choice*, or according to the wishes of their parents or guardians.

CHURCH SCHOOLS AND STATE SCHOOLS.

The True Policy of the Presbyterian Church.

It is well known, at least to the readers of the Expositor, that we are opposed to any union of Church and State, and to *all ecclesiastical* interference with the civil affairs of the commonwealth. And it is perhaps quite as well known, that we have deplored as unwise, inexpedient, unconstitutional and contrary to the Gospel itself for the friends of Christianity and of religious instruction to be continually agitating for the purpose of converting the Public Schools into sectarian schools. The effect of this periodical ecclesiastical agitation upon the public mind and upon the schools in our judgment is unhappy in every respect, and directly the reverse of what is desired. We believe, and have so stated a great many times, that the way to secure what, we suppose, all desire, is to have no legislation on the subject. And even now we should ourselves remain silent, if the subject were left at rest; but this is, unhappily, not the case. Publicly and privately and in print the intention is again and again avowed, and ecclesiastical decrees have again and again been put forth, that the question shall not rest, until the Protestant translation of the Holy Scriptures is placed by compulsory statutes in all State Schools. In view of this sworn policy of some around us we feel called upon to state what we believe to be the true policy of the Presbyterian Church in reference to education. The propositions following are not only our own individual propositions — the very same that we have held, and endeavored to carry out all our life long — but what is of much more consequence, they are substantially the propositions of the Presbyterian Board of Education, as presented to the General Assembly of 1853, by the late Dr. Van Rensselaer, and may therefore be received as fairly representing the true sentiments of the Presbyterian Church on the subject. Some of the sentences and phrases following are copied from this Report, and in all we present, we have tried to condense this report and its propositions into such a form as our space admits, and at the same time, we have tried to give fairly and fully their meaning and bearings on the subject. We solemnly believe the following propositions or points to be according to the articulated Faith, avowed principles and opinions of the Presbyterian Church. We are aware that there are some exceptions, but they are few. Then —

I. We understand it to be the true policy of our Church to sustain the Public Schools, and to have the Bible in them, where it can be done without doing violence to the rights of conscience, and consistently with our civil laws and expressed articles of Faith and articulated principles of civil and religious liberty. Our articulated Faith as a church is, that "God alone is Lord of the conscience and hath left it free from the doctrine and commandments of men"— that "the rights of private judgment, in all matters that respect religion are *universal* and *unalienable*"— that we do "not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others." *Form of Government*, chap. i, sec. 1. It is not, therefore, the true policy of our Church to secure the aid of the civil power and employ the public money to place the Protestant Bible in State institutions, for this would not be according to the "unanimous opinions" declared above — this would not be *equal and common to all others.* This is not justice to Roman Catholics and Hebrews. We should, as Christians and as patriots, do "all that can be lawfully done to keep the Word of God in daily contact with the youth of the land;" but we are not to attempt to do what is not lawful to be done. We wish and will do all we can consistently to have the Bible read and studied everywhere, and in all sorts of schools, provided that nothing is done to effect this object that is contrary to our articulated principles of liberty and to the teachings of the Bible itself. We desire to do all and everything to promote the reading of God's Blessed Word that it allows and teaches us to do. But beyond this we do not wish to go. We are not wise above what is written. We prefer to follow, not to lead God's providence.

II. We understand it to be the true policy of the Presbyterian Church to sustain the Public Schools and State institutions of learning, where it can be consistently done, because "knowledge is in order to goodness." Though knowledge is sometimes perverted, yet it is power. There is more hope of virtue among an educated people than with an ignorant population. The knowledge communicated, therefore, in our Public Schools, is of great advantage in a country like ours, where the people are sovereign. Then, although the standard as to religion in our State institutions may be and is and will be far short of what we could wish it to be, yet total ignorance would be worse. And we are the more in favor of sustaining

the Public Schools even without any formal religious instruction in them, because the most of them are under the influence of the pulpit and of Sabbath Schools and religious families. There are but few of the children in our Public Schools who are not within the reach of Sunday Schools. And besides it is perfectly plain, if the State should undertake, which it surely will not do, but even if it should undertake to give a *religious education* to our children, that it could not be done in a proper and satisfactory manner. Are we not then shut up to the necessity of sustaining the Public Schools for the education of the masses in secular knowledge, and to rely upon the family, God's first and greatest University for our race, and upon Sunday Schools and associated voluntary efforts of Church Schools and upon the pulpit for the religious training of our youth? This is our honest and life long and deep conviction. This we believe is the best way in a country like ours.

III. We believe that the true policy of our Church and of all Protestants in this country is to resist the invasion of the State treasury for the promotion of any thing distinctively religious. It is inconsistent with the equality of rights, secured by our fundamental laws as well as contrary to our Presbyterian Form of Government, to support any sectarian school or institution by law. We see nothing but evil in the attempt to divide the public moneys *per capita* among the different sects and churches. But to avoid this, it is imperatively necessary that the Public Schools should be left wholly free from all sectarianism. No favoritism should be shown to either Protestant or Catholic.

IV. It is the well-understood policy of our Church, as in fact of all other denominations in the land, to build up Church Schools under private teachers where it can be done. It would be manifestly an unwise policy for any denomination to leave a work like public education wholly to the State and to private individual activity. Private Christian enterprise can do much, but for a work so great as education, associated effort is needful.

V. It is then the avowed policy of Presbyterians to sustain institutions of learning under their own care. The right of the Church to do this cannot be questioned. Nay, the duty of the Church to educate her children is confessed. All denominations have this right equally with ourselves, and they are all acting upon it as far as they can; why then should we be proscribed and denounced as factious

sectarians, simply because we claim the rights and privileges freely and fully granted to all other denominations? A church or denominational School is not, however, by any means necessarily a sectarian school. Religious schools are not necessarily sectarian. Seminaries for the education of priests and ministers of religion are established for the purpose of teaching a certain system of faith — a particular creed — such are sectarian. Academies and colleges may, however, be religious denominational schools without being at all sectarian in any odious sense. Yale, Williams, New Jersey College at Princeton, and a host of others—indeed almost every college in the Union, and in the world, is denominational, and yet those we have named are not regarded as sectarian institutions.

VI. Once more — it is the true policy of the Presbyterian Church to promote in her schools and colleges a thorough system of classical and mathematical learning, as well as the most minute and extensive acquaintance with all modern science and literature. *Thoroughness of scholarship* has ever been the acknowledged characteristic of her ministers, while high culture has distinguished very many of her laymen both in Europe and America. Her system of faith and mode of church government are found to be eminently favorable to high scholarship as well as to Republican principles. Having always made the Scriptures in the original languages the only rule of her faith, and having always required a classical education in her ministry, she has been compelled to devote much of her energy and wealth to building up institutions of learning of a high character. Wherever our banners are unfurled over an academy or college, it is at once understood, that *there the ancient approved course of classical learning is adopted, and that thorough discipline is maintained, and solid religious instruction out of the Bible is given.* Now are not such institutions called for on this coast? Are they not necessary for the State as well as to prepare our youth for taking part in the advancing movements of the army of the living God? While therefore we are loyal to the State, we are also loyal to our Church covenants. And we are determined, God helping us, to keep faith with the ashes of our fathers, and to follow their practice, in bequeathing to our children such literary and religious institutions as they gave to us. We freely and fully grant to all other creeds and denominations every right and privilege we claim for ourselves. *We do as we would be done by.* We wish no aid from the civil power but "protection and security"—just such as is "at the same time EQUAL AND COM-

MON TO ALL OTHERS." As Protestants and *Presbyterians*, we wish no aid from the State that is not equally given to every other citizen.

We plead with our Church to aim at the salvation, especially of her children, but not to employ the State's money to do this. Religious training is her own work. Religious truth must be communicated to the minds of the young. One of our greatest men has said, "So far as human instrumentality is concerned, the resources of the world are found in *the Church of God.* Her Scriptures and her ministry, her Sabbaths and her ordinances, her religious training of the young, and her prayers, her bounty, her example, and her self-denying efforts and courage, are the hope of benighted and lost men."

THE LOST BOOKS OF THE BIBLE.

UNBELIEVERS are prone to cavil at the references made in some places in our sacred writings to books that are not now found in our canon. Thus it is said that we have not all of the writings of Isaiah, nor of Samuel; nor have we the writings of Gad, Iddo the Seer, and Nathan and others. Now in regard to this matter, let two things be remembered: First, it does not follow that the writings we have are unworthy of belief, because certain other writings spoken of in them are lost. The authenticity and genuineness of our sacred writings do not depend upon the preservation of other writings which may be alluded to in them. Their claim upon our confidence is never made to rest upon this. It may be that the book of Jasher and the writings of the other prophets that are now said to be lost were not inspired. They were records or memoirs to serve for temporary purposes. And even if they were written under inspiration, it may be that they were inspired to accomplish a certain object, and that object being accomplished, why should they be longer preserved? Why should it be used as an argument against our sacred books that some other writings that were divinely inspired have been superseded? The tabernacle, the temple and the whole Mosaic economy were from God, and yet we have another and a clearer dispensation. There is nothing sacred, or peculiar in the mere act of writing, or in the writing itself, that should make it necessary that it should be preserved forever. There is no doubt but our Lord did many works of which we have no record; and that He said many things that have not been reported to us. The Gospels are but memoirs of his

life, of his sayings and doings. They do not profess to give us a full history. Now why should it be any more incredible that some divine communications which were written should be lost, than that some divine communications that were spoken, but never written, should be lost? Why should it be more improbable that some things written by the prophets and apostles should be lost than that some things spoken by our Lord should have never been written at all? Our Great Teacher does not seem ever to have written anything except with his finger on the ground. Nor have we any record of much the largest portion of his works and words. There is then nothing improbable, or contrary to the merit of the inspired writings which we now have, in supposing that some portions of the divine records may have perished. Still we do not believe this is the true answer to this cavil. We do not admit that any part of the sacred Scriptures has been destroyed. The probability is that the records which were made by Isaiah, Iddo, Abijah, Nathan and others, were public records or documents that were laid up in the archives of the court, and subsequently *incorporated* into the very historical books we now have. This would agree with the ancient customs of the kings of the East. Their chronicles were kept by historiographers. And of some of the writings referred to as having been lost, the evidence is conclusive, that we have them under another name. Substantially, therefore, we have even the portions of history that it is alleged have been lost, either under another name, or as incorporated into the historical records that we now possess.

Prayer for Colleges.—It will be recollected, we hope, that by a standing resolution of the General Assembly, the last *Thursday* of February is to be observed as a day of prayer for our children and youth, especially for those that are collected in academies, colleges and seminaries, whether at home or in the foreign field. This recommendation is in itself exceedingly proper, and will no doubt commend itself to the pious feelings of all teachers and parents. As our children are our trustees for the Church and the country in ages to come, so we should be diligent to bring them up in the nurture and admonition of the Lord. No degree of mental culture—no attainments in sciences and languages can be considered a sufficient education, if good morals or piety be wanting. Our children must be converted to God, or their education is sadly defective. And

let us not forget that God has been pleased to regard this day of special prayer with his favor. Many academies and colleges have been blest with revivals of religion in past years apparently in answer to this season of prayer. This we have a right to expect. For God has promised to hear the prayers of his people. Let us keep this day of prayer and ask special blessings upon the youth of this coast.

THE THEATRE AN UNMITIGATED EVIL.

A SPIRITED controversy has sprung up in New York about advertising for theatres between *The Methodist*, *The World* and *The Observer*. The *World* admits such advertisements, the others do not; yet the *World* acknowledges:

"The theatre itself, as it exists, is a social evil. Moralists have differed, and we suppose always will differ, in regard to the possibility of a classic and elevating drama; but all agree that the theatre, as it is, does vastly more harm than good. It, in the main, addresses itself to the lower traits of human nature, indulges in coarse laughing, and indelicate allusions, exhibits false and corrupting views of life, fosters a morbid taste, promotes unhealthy excitement, and unfits for all serious duties and home pleasures. Moreover, its affiliations are all evil. The abominable ranges, which used to be known as third tiers, we admit, no longer exist in the higher classes of our New York theatres; yet there is not one that is not flanked with drinking-saloons and porter-houses, into which the frequenter of the entertainment, especially if he be young, is almost sure, sooner or later, to be tempted. The pernicious influence of the theatre and its surroundings is so generally understood, that we doubt whether an intelligent man, with religion or without, can be found in this community who would not be pained that any son of his should make it a place of resort."

The N. Y. *Observer* adds:—

"This we believe, every word of it. We wish it were otherwise. We would be glad to know that the great master-pieces of tragedy and comedy, fitted, as they are, to stir the hearts of men, rouse and nurture the intellect and quicken the soul, could be exhibited to the public without those associations which have made the theatre an irredeemable sink of pollution, shame and sin. We must take it as

it is." * * "But we cannot withhold the expression of our regret that a daily newspaper, established for the single and high purpose of meeting a want which the religious public has deeply felt, has within its first half year fallen into the snare, and become the instrument of inviting thirty thousand people every day to a place of amusement which 'addresses itself to the lower traits of human nature, indulges in coarse laughing and indelicate allusions, exhibits false and corrupting views of life, fosters a morbid taste, promotes unhealthy excitement, and unfits for all serious duties and home pleasures': a place which 'no intelligent man, with religion or without, can be found in this community, who would not be pained that any son of his should make it a place of resort.'"

Beware of Your Influence.—Most men covet influence. They wish to be thought able to sway public sentiment. It is indeed well to aim at controlling public opinion, if you can turn it in the right direction; but still, young gentlemen, let me warn you to beware of your influence. It is created in many ways. Teaching by precept and example is a method of doing good well understood. Age and experience and wealth and rank also give influence. Public men, learned men, heads of business houses, the teachers of our schools are all sending out streams of influence over the land. The opinions they advocate, the examples they set, and their conduct in general is a radiation that forms their image with more or less distinction on all around them. And the more close and long continued the relations that we sustain toward one another, as in domestic life, the more powerful is our influence for good or for evil. Your influence is a talent for which you are to be held to a strict account.

Thanksgiving this year was well kept in San Francisco. The churches opened for service were well attended, and, as far as we have been informed, the services, except in one instance, were appropriate—calculated to promote good will and peace among the people. And we deeply regret that political, partisan views and bitter sectional denunciations should have been indulged in even in one pulpit, particularly on a day when all creeds and sections were invited to unite together in forgetting past strife by rendering thanks to God for our manifold blessings.

WHICH IS THE RIGHT NAME FOR SUNDAY?

Names have more influence than is generally supposed. This may be owing to our want of independence or to our prejudices; but still it is true, that many are governed by the mere names and appearances of things. "A rose by any other name" might in truth smell as sweetly, but still it would not be a rose to us. It may not then be improper for us to inquire after the right name for our holy day.

The Christian Sabbath is called the seventh day, the first day of the week, Sunday, and the Lord's day; now which of these is the best title?

The objection to *Sunday* is that it is of Pagan or heathen origin. But the same is true of many other terms and words that are in common use. Must the terms sacrament and sacrifice and altar and religion itself be proscribed, because they are derived from heathen languages, and have been used by Pagans? Are we to shut our eyes and refuse to see by the light of the sun, because the heathen have worshipped it?

The objection to *Sabbath* is that it is Jewish, and that the use of this name suggests the Hebrew idea of rest and mode of keeping the day with its concomitant of stoning a man to death, if he desecrates it. There is some force in this objection. For we find a historical distinction made in the early ages of the Church between the *Jewish Sabbath* and the *Lord's Day*. Some of the early Christians seem to have kept both days, that is, the seventh and first days of the week, just as they kept at first the Passover and the Lord's Supper, and as some of them were both circumcised and baptized. As a majority of the first Christians were converted Israelites, it is easy to see how they would still feel some regard for the Passover and the seventh day Sabbath. And this fact will explain also how it is that we find different opinions on these subjects in the very earliest days of the Church, and especially between the Eastern and Western Churches. Some kept both the seventh day and the first day of the week as holy days, the one as a feast and the other as a fast.

The Roman and Oriental Churches differed essentially about the observance of the day. The former kept it as a fast, the latter as a festival. In the first and second centuries the Jewish Sabbath seems generally to have been regarded as a Christian festival; but in the third or fourth century it was changed to a fast, and is so kept still,

we believe, by a part of the Catholic Church. It is important then to know that amid this strife and this difference of practice, the fathers of the first ages bear their testimony to the day as a holy day by divine authority. We find *Ignatius* exhorting the Magnesians "no longer to observe the Jewish Sabbath, but to keep the Lord's day, on which our life was raised from the dead." And again, he says "all who loved the Lord kept the Lord's day as the queen of days, a reviving, life-giving day, best of all our days." *Origen* also carefully distinguishes between the Jewish Sabbath and the Lord's day, and preferred the latter as the Christian day of rest.

Sunday seems to have been first used by the heathen in speaking of the day of Christian worship. *Justin Martyr* and *Tertullian* both speak of keeping Sunday as a holy day, because it commemorated the original creation of light and the resurrection of Jesus Christ. They speak of the day as a day of joy. *Tertullian* calls it both Sunday and the Lord's day, and so do the Emperors of the fourth and fifth centuries. If addressing the Pagans, they usually spoke of it as Sunday; and if speaking to Christians, they called it "the Lord's Day." Though the heathen and the first Christian Emperors used the term Sunday, *dies solis*, still Christians objected to it, because of its relation to idolatry; and when it became so common that its use was unavoidable, it was then employed in a metaphorical sense, as meaning that Christ rose on that day as the Sun of righteousness. Some respectable authorities may be found, as the Constitutions of Clement and Gregory Nazianzen for keeping both the Jewish Sabbath and the Lord's day as holy days. But it must be admitted, according to Tertullian, Clemens Alexandrinus, Cyprian, Augustine and Athanasius, that the observance of the first day of the week as the Lord's day was universal in the *second* century, and that even then, by tradition and common consent, it was the Christian Sabbath in the place of the Jewish or seventh day Sabbath. And as at first the holy supper was celebrated every Lord's day, so it was sometimes called *bread day*, or *the day of bread* (dies panis). This whole subject is treated of at considerable length in most of the histories of the Church of the first centuries. Bingham's Antiquities and Mosheim and Coleman may be easily consulted.

The originals and the exact references to the most reliable authorities may be found in "Coleman's Christian Antiquities," pp. 430 and 524. See also Eusebius, lib. v: chap. 22.

Historically, the title of this day in the Church of Scotland and by the Dissenters of England and the Puritans is *the Sabbath;* and

by the Greek and Roman Catholic Churches, the Church of England, and the Reformed Churches of the Continent, it is generally called *Sunday*. The term Sabbath is sometimes used in the Homilies of the Church of England and by some of the best writers of that Church, and so also is the term Lord's day used by them as well as by Dissenting and Puritan writers. As we do not believe that moral obligation is attached to the *seventh* day, but to the *seventh part* of our time, so we do not think Sabbath is the best title for our holy day of rest and worship.

Historically, we find *Sunday* used to designate this day alternately with the title *Lord's day*, and as this title has obtained a usage more general than any other in Christendom, and does not express intrinsically anything erroneous or improper, we are inclined to the opinion that it must be conceded to popular usage without ecclesiastical censure. If we had any conscientious scruples as to using a term that is borrowed from Pagans, then we could not make this concession; but as we have no such scruples, and have not a Scriptural term that is likely to prevail, so we do not see that it is sinful to say *Sunday*. But in the pulpit and theological writings and in our Christian literature, we think there can be no doubt that the Lord's Day is the most proper designation. This title is Scriptural and significant and comprehensive. It may be understood as applied to the day if kept in commemoration of the creation and of God's resting, and also as expressive of its divine appointment and in reference to our Lord's resurrection. This title, moreover, has no prejudice attached to it from its past history. It belongs neither to the Eastern nor to the Western Church. It has been equally used by Romanists and Protestants, by Dissenters and Churchmen. It is perhaps equally acceptable to all Christians. And we should rejoice if it were adopted universally both in the pulpit and by the mass of the people also in their social religious exercises.

It has not been our object in these remarks to touch at all upon the *moral obligation* attached to the fourth commandment, nor as to how we should keep the Lord's day. There is scarcely among Christians any difference of opinion as to its Divine authority and the duty and blessing of keeping it holy. As to civil statutes compelling its observance as a *religious day*—that is altogether a different question, about which we have said elsewhere all we deem it necessary for us to say. In our next number we design to present a few brief thoughts on the Lord's day as a *National Blessing*.

THE SONG OF LABOR.

The banging of the hammer,
The whirling of the plane,
The crashing of the busy saw,
The creaking of the crane,
The ringing of the anvil,
The grating of the drill,
The clattering of the turning lathe,
The whirling of the mill,
The buzzing of the spindle,
The rattling of the loom,
The puffing of the engine,
The fan's continual boom,
The clipping of the tailor's shears,
The driving of the awl —
These sounds of honest industry,
I love — I love them all.

The clicking of the magic type,
The earnest talk of men,
The toiling of the giant press,
The scratching of the pen,
The tapping of the yard-stick,
The tinkling of the scales,
The whistling of the needle,
(When no bright cheek it pales.)
The humming of the cooking stove,
The surging of the broom,
The pattering feet of childhood,
The housewife's busy hum,
The buzzing of the scholars,
The teacher's kindly call —
The sounds of active industry,
I love — I love them all.

I love the ploughman's whistle,
The reaper's cheerful song,
The drover's oft-repeated shout,
Spurring his stock along;
The bustle of the market-man,
As he hies him to the town;
The halloa from the tree-top,
As the ripened fruit comes down;
The busy sound of threshers,
As they clean the ripen'd grain;
The husker's joke and catch of glee
'Neath the moonlight on the plain,
The kind voice of the drayman,
The shepherd's gentle call —
These sounds of pleasant industry
I love — I love them all.

Oh, there's a *good* in labor,
If we labor but aright,
That gives vigor to the daytime,
A sweeter sleep at night;

A good that bringeth pleasure,
Even to the toiling hours,
For duty cheers the spirit,
As dew revives the flowers.
Then say not that Jehovah
Gave labor as a *doom*,
No! —'tis the richest mercy
From the cradle to the tomb.
Then let us still be doing
Whate'er we find to do,
With cheerful, hopeful spirit,
And free hand, strong and true. —*Selected.*

Methodist Periodicals.—The Ladies Repository states that there are in the United States thirteen journals in the interest of the Methodist Episcopal Church, (North), with a circulation of above 355,000, of which two are in German. The San Francisco Christian Advocate is put down at "about 2,000," and the Sunday School Advocate at 208,000.

The East Wind.—Rev. Dr. Archibald Alexander was very sensitive to the influence of the east wind. On one occasion, when speaking of the cruelty of the devil, he said "Satan has no mercy; he comes upon us when the east wind is blowing." At another time, when a student inquired of him, if he always enjoyed full assurance of faith, he replied with true philosophy and wit, "Yes, except when the east wind blows."

Hope.—We have read that among some of the South-Sea Islanders, the compound word for hope is beautifully expressive. It is manaolana, or the *swimming thought*—faith floating and keeping its head aloft above water, when all the waves and billows are going over—a strikingly beautiful definition of Hope, worthy to be set down along with the answer which a deaf and dumb person wrote with his pencil, in reply to the question "What was his idea of forgiveness?" "It is the oder which flowers yield when trampled on."

Test of Pastoral Fitness.—In one of the recent Baptist Anniversaries at Cincinnati, Rev. Dr. Taylor, of Brooklyn, N. Y., said that "when he could not raise more money among his people than any agent can, he should conclude that he was not the proper man to serve them as pastor."

THE SWORD OF THE SPIRIT.

The Apostle Paul, after enjoining it upon the Ephesians to put on the whole armor of God, that they might be able to stand against the wiles of the devil, tells them then to take *the sword of the Spirit, which is the Word of God.* The term armor means *complete armor*, offensive and defensive. In the Greek, it is our word *panoply*. And *the armor of God* does not mean such armor as God puts on and uses, but such as He has provided for his soldiers—the armor of which He is the author. This panoply is to be girt about with truth, and having on the breast-plate of righteousness, and having the feet shod with the preparation of the gospel of peace, and above all taking the shield of faith, wherewith we shall be able to quench the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit. The chief part or greater number of the pieces are defensive. They are meant to ward off and protect us against the attacks of our enemies. In this passage, let us observe—

1. Our enemies are supposed to be numerous and powerful; but the chief leader is the devil—Satan.

2. The character of their weapons—they are *the wiles of the devil and the fiery darts of the wicked one.* Fire-bearing arrows are spoken of by several classic authors, and were at least well known in ancient times. Adrian, Thucydides and Livy, as well as the apostle, speak of them. By fiery darts here we are not, however, to understand literally arrows, or carnal weapons. It is indeed true, that fierce persecution was raging; but the apostle means by *fiery darts* the blasphemous thoughts, temptations to unbelief, to sin and wrong-doing that come from the devil. And no doubt they are well named "fiery darts," for they come suddenly like arrows; they come unexpectedly, as if shot from an ambush; they pierce and tear like arrows, and they set the soul on fire, and kindle it up as burning Indian arrows do the pioneer's hut or station house.

3. Our armor is altogether divine. We are not allowed to make or to choose our own weapons. We are not to employ such weapons as our fellow-men use when they fight. We must put on the armor not of man, but of God, and it must be the *whole armor of God.* We are not permitted to mix our own with God's. We are to fight the Lord's battles wholly and only with his armor. There is no partnership in the panoply. Our obedience is to be prompt and im-

plicit. Our effort is to be put forth according to divine direction and by divine aid, but the whole armor is to be God's. If we then go forth to preach the Gospel armed with a civil statute to compel men to read the Bible, we are going to kill Goliah in Saul's armor, and we shall be sure to fail. The *proved* armor is the smooth stone from the brook. The weapons of our warfare are not carnal—neither civil nor military—but spiritual, and they are conquering because they are spiritual.

4. The Sword of the Spirit with prayer is the apostle's main weapon of defense. The arming of an ancient warrior was never reckoned complete until he took his sword. The spear and the battle-axe were not enough without the sword. But what kind of a sword shall we have? The apostle's Damascus blade was *the sword of the Spirit, which is the Word of God. Of the Spirit* means of the Holy Spirit, that is, the truth revealed through the prophets, Jesus Christ and the apostles, *which is the Word of God*, that is, the the Scriptures contained in the Old and New Testaments, which are indeed the only infallible Rule, teaching us what to believe and what to do to be saved.

5. This Sword of the Spirit was our Lord's great weapon. With it He met the tempter in the wilderness. *Matt.* iv. And with it, He repeatedly put to silence the Scribes, Sadducees and Pharisees, and other cavilers. Nor is there any other weapon equal to it, or that can be substituted for it. When Satan throws around us his wiles and covers us with his arrows, let us ply the Sword of the Spirit, for as David said to the priest of Ahimelech, about the sword of Goliah with which he had slain the Philistine in the valley of Elah, and which had been wrapped in a cloth and laid behind the ephod; *there is none like that. Give it me.* 1 *Sam.* xxi.

Truth is not only in order to goodness, but there is nothing but truth that can prevail. We have no confidence in any attempt at Reform, or in any scheme to save men, that ignores the Bible. Our safety is in adhering to the Word of God, as our only Rule. We should therefore be armed with proof texts as our Lord was; and we should depend upon the authority of God's Word to settle a doubt or repel a temptation, more than upon our own reason. The devil is skillful in logic. He may, and probably will very soon get the better of us, if we rely wholly upon our reasoning powers. If Eve had kept to the authority of God, she had never fallen. We must rely upon what God says, do what He commands, and abstain from what He forbids. As soon as we begin to parley with temptation, we begin

to slide on a slippery descent. It is as if a man should throw away his sword, and fight his mailed antagonist with his naked hand, for us to rely upon our own reason to repel temptation and resist the devil. How important is it, then, that our children be taught the Creed, the Catechism, and the Commandments with the proof texts, word for word, as they are in the Bible! There is no weapon like a text of Scripture truly apprehended and fully believed in.

Rev. S. T. Wells.—We have already had the pleasure of welcoming to our coast this servant of the Church and agent of the Board of Publication, and of assuring him and the Board of the sympathy and coöperation of the brethren here in his great work. The proceedings of the Presbytery of Dubuque are found below, which are a gratifying testimonial to the importance of the work and of Mr. Wells' qualifications for it:—

The following minute was also adopted by the Presbytery of Dubuque September 18th, 1860:

Whereas, our beloved brother, Rev. S. T. Wells, is about to leave the bounds of this Presbytery to engage in the service of the Board of Publication, as superintendent of colportage on the Pacific coast,

Resolved, That we hereby record our gratitude to the Great Head of the Church for having bestowed upon this portion of his Zion for the past five years the faithful and efficient labors of one so devoted to her interests.

Resolved, That whilst we sincerely regret to be deprived of the further missionary labors of this brother, in Northern Iowa, we do congratulate the Board and the whole Church in view of the employment of one so well qualified for the important work in which he now engages.

Resolved, That our best wishes and earnest prayers for Brother Wells shall accompany him, that God may vouchsafe to him a prosperous journey to his distant field of labor, a cordial reception there, and abundant fruits to the glory of God, in time and eternity.

Resolved, That a copy of these resolutions be spread upon the minutes of Presbytery, and a copy be sent to the Pacific Expositor.

A true extract from the minutes of the Presbytery of Dubuque.

John M. Boggs, *Stated Clerk.*

Independence, Iowa, Oct. 16th, 1860.

THE WEEK OF PRAYER.

Our General Assembly recommended the observance of the *second* week in January as a season of special prayer for the outpouring of the Holy Spirit—that God's Word may have free course and be glorified, and his kingdom come and his will be done on earth as it is in heaven. It is recommended that the week should begin on Monday, the 7th January. Many Christian bodies in Europe and America are united in preparing for this second great *World's Prayer Meeting*. The brethren in India have urged the keeping of this week, and the Rev. Dr. Duff, of Calcutta, has written an earnest appeal on the subject. We hope our brethren and the churches on this coast—all who love the Lord Jesus Christ will unite in observing this week of prayer. The London Evangelical Alliance have issued a circular to the Churches of Christ throughout the world, recommending the keeping of this week as a special prayer for the conversion of the world.

They propose that eight days shall be observed, and that the week should begin on Sabbath, the 6th January, and suggest the following programme:—

Prayer and services on *Sabbath*, *January 6th*, with reference to the province of the Holy Spirit.

Monday, *January 7th*—An especial blessing on the services of the week, and the promotion of brotherly kindness among all true Christians.

Tuesday, *January 8th*—The attainment of a higher standard of holiness.

Monday, *January 9th*—A large increase of true conversions, especially in the family of believers.

Thursday, *January* 10th—The free circulation of the Word of God, and a blessing upon Christian literature.

Friday, *January 11th*—A large outpouring of the Holy Spirit upon all Bishops, Pastors, and Elders of the churches, upon seminaries of Christian learning, and upon every Protestant missionary among the Jews or Gentiles, upon the converts of his station, and upon his field of labor.

Saturday, *January 12th*—The speedy overthrow of all false religions, and the full accomplishment of the prayer "Thy kingdom come."

Sabbath, January 13th—Thanksgiving for past revivals; the enforcement of the responsibility resting on every Christian to aid in making known the Lord Jesus, at home and abroad. Missionary services.

THE LESSON OF THE CLOSING YEAR.

BY REV. GEO. BURROWES, D. D.

The closing year with its faded leaf and lonely desolation, spreads before us an instructive lesson if read with an understanding heart. When Thomson says of God,—"The rolling year is full of Thee," we may add that the rolling year is full of that truth which leads man to wisdom and to God. Nature and revelation are portions of the one great Volume which unfolds on its variegated pages of light and glory the character of the Almighty Creator. We may say, the truths of revelation and of nature form pages like the illuminated volumes of the dark ages, wherein great skill and labor were bestowed in filling the margin with devices and emblems of various coloring and forms, illustrating and harmonizing with the text; and in the rich scroll which the hand of God the Creator has unrolled before us, written full, not of lamentations, and mourning, and woe, but of the words of eternal life—the sacred Scriptures are the text, and the various beauties of creation—spring, with its landscape of flowers; summer, with its golden harvests; the mellow shades and fading hues of autumn; winter, with its gloomy desolation; the wavy margin of the deep blue ocean; the clouds that gather round the setting sun; the constellations of the evening sky;—all, all are but the illuminated embellishments of this volume of revealed truth, gathering new beauty and instructiveness around every word and every letter, beyond all power of imitation by human genius and human skill. Nature without revelation, presents a more pitiable blank than those illuminated manuscripts with all the embellishments left but the writing withdrawn. It is often remarked, that doubtless every weed, however noxious, contains medicinal properties, could they be known. We may feel that every created thing, every circumstance, has embodied in it by the Creator some important truth, could it only be discovered. Enlargement of our powers of vision by the microscope enables us to see exquisite beauties in things so trifling as to be overlooked by the unaided eye; an increase in our

powers of spiritual apprehension would cause us to see truth in things now neglected, and love in dealings now viewed with pain; to see that not only the decay of nature, but that adversity, with its woes,

> "Though like the toad, ugly and venomous,
> Wears yet a precious jewel in its head;
> Find tongues in trees, books in the running brooks,
> Sermons in stones, and good in everything."

God has himself revealed to us the lesson written on the fading year.

The beauty and vigor of man decay. What is more fading than the beauty which the world so much covet and admire! The youth Narcissus of the ancient fable, enamored with his own charms, tired not with the contemplation of himself in the clear waters of a fountain, and pined away as he gazed. The reality of this is everywhere visible. And this strange weakness does not depend on the possession of beauty. Never was there a form, however ugly, which did not think itself beautiful; never a mind so weak, a soul so mean, as not to be proud of some imaginary endowment. Multitudes who would blush to acknowledge it, live in the constant cultivation of this self-love and self-worship, never tired with contemplating their own form in a glass, using every means art and wealth can furnish to heighten their charms, to conceal their blemishes, and to draw around them worshippers at this shrine of their own idolatry — self — who may offer there the incense of flattery and praise. What sums are squandered in this pitiable folly. In the very gratification of this pride, its freshness is fading away. The young person who now prides himself or herself on being the centre of all eyes, sacrificing thousands to dress and fashion, nothing for benevolence and piety, shall soon, even if life is spared, find the paleness of age on the cheek, and its furrows on the brow; and even the good looks of which she is so vain, are beginning, in the very spring-time of life, to fade as a leaf. "Verily, every man, at his best state, is altogether vanity. Selah. Thou makest his beauty to consume away like a moth. They dwell in houses of clay; their foundation is in the dust; they are crushed before the moth. Thou changest his countenance, and sendest him away."

Our prospects fade like the leaf. In youth our sanguine feelings and the flattery of self-love people the future with bright creations, and lead us to feel that the disquietudes of the present will be left with the past, that the discomforts of youth will be lost amid the pleasures of manhood, that the distractions of middle life will be

forgotten in the tranquility of a retired old age; nothing but happiness enters into our calculation, and our life is to be one from which the ordinary ills of humanity are to be excluded. One of the lessons we have to learn is, that these prospects are deceptive. They too, like everything earthly, do fade as the leaf. "Come now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." *Jas.* iv, 14. The success you expect in business may prove but disaster; your anticipated wealth may be set aside by bankruptcy; health, now the most robust, may unexpectedly fail; friends fall around you as the fading summer leaf; the husband of your love, the wife of your bosom, from whose affection you are expecting so much happiness, may prove your greatest earthly sorrow, and your heaviest earthly scourge; the children by whom you are hoping old age to be made happy, may bring down your gray hairs in sorrow to the grave; your son of brightest promise may live long enough to raise your expectations and blast them by death on the threshold of a promising manhood; your purposes of repentance will be lost amid the temptations and business of coming years, and your deathbed be a deathbed of gloom; ere the spring of youth is closed, "your way of life may be fallen into the sear and yellow leaf;" and your career, now opening bright as the cloudless summer morning, will close in hopeless impenitence, under the displeasure of heaven, like the sun of that day of promise, going down amid clouds, and tempests, and lightning, and thunder, and gloom.

Our pleasures fade as the leaf. In the first freshness of enjoyment there is a lively delight in earthly pleasures; but soon they begin to satiate, and we find at last that the same principle of decay pervades them all. While the trees of earthly enjoyment, in such various kinds, are scattered along our way with fruits so tempting in the distance, they are no sooner plucked than they begin to wither, and lose their freshness before they reach our lips. Has anything heretofore desired met your expectations? Never yet have you found at any party, on any card-table, at any ball, at any opera, in any theatre, at any fashionable gathering, in the splendor of any magnificent dress, in any promenade among the showy and the gay, that for which you were seeking. All these things, like the sensitive plant, withered at your approach, were found faded in your grasp; and you turned from them with wonder and sadness at your disappointment.

In later life, often before middle-life, the man of pleasure, the devotee of fashion, the youth who has courted dissipation, the female whose life has been exhausted in studying to set off her charms and win admirers, find themselves with those old desires made rigid and insatiable by habit, and the means of pleasure from their gratification proportionally abated; the powers blunted by over-gratification, cease to receive their indulgence with so high a zest; and around, valueless and almost unheeded, faded pleasures are gathering and falling like withered leaves. We stand on the shady bank of a stream as the yellow leaves are falling on its waters, placid beneath the rich sunlight of an autumn sky, and see them float noiselessly away; so do our faded pleasures fall around us on the stream of time, and are soon borne beyond the reach of memory to sink in the ocean of oblivion.

Our mental powers do fade as the leaf. A life of impenitence is a continual wasting away of the spiritual powers of man. The intellectual faculties may often burn with great brilliancy, but in the absence of the fear of God this very vigor gives a beauty like the hectic flush on the cheek of the consumptive, consuming the vitality of the system while exciting the admiration of those around. Education and culture may counteract, to some extent, this decay; but the seeds of death are there; even if the man do not waste away his powers prematurely by the corroding effects of dissipation, he will find them failing under the withering blight of sickness, or the gathering frosts of age. And when we look at cases like the greatest of English statesmen, William Pitt, a wreck in the prime of manhood; or Robert Hall, with his magnificent mind and matchless eloquence, a maniac in the vigor of his days; or Robert Southey, standing in the proudest position among literary men, with the mind that had charmed nations, sinking into the imbecility of a second childhood, we are made to feel that even in the possession of the highest intellectual powers, there is nothing beyond the reach of decay; for even these do fade as a leaf.

And what on earth does not wither and decay? Its pomp and power, its kingdoms and crowns, its pyramids and palaces, its noble cities with their gates of brass, its trophies and mausoleums of kingly marble, all, all fading and crumbling to dust.

> "All flesh is grass, and all its glory fades,
> Like the fair flower dishevel'd in the wind;
> Riches have wings, and grandeur is a dream;
> The man we celebrate must find a tomb,

And we that worship him, ignoble graves.
Nothing is proof against the general curse
Of vanity, that seizes all below.
The only amaranthine flower on earth
Is virtue, the only lasting treasure, truth.
But what is truth?"

The son of God, the eternal Word, Jesus of Nazareth, says, "I am the way and the truth." Among the hills and valleys of our earth, filled with ruins and death, that voice is still moving in animating reverberations which was first heard over the grave of Lazarus, "I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live." In this day there is a fountain opened—to the house of David and to the inhabitants of Jerusalem only?—nay, to the whole world—for sin and for uncleanness. And from heaven the invitation comes—and they are the last words that heaven has spoken to earth, or that heaven will speak to earth before the judgment—"Whosoever will, let him take the water of life freely." *Rev.* xxii: 17. "And the blood of Jesus Christ his Son cleanseth us from all sin." 1 *John* i: 7. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." *Isa.* i: 18. Here, your fading beauty may be restored; here, your wasting vigor renewed. While the weary invalid betakes himself to the waters of some celebrated medicinal spring, or to the reviving air of the summer ocean and the refreshing plunge of its cooling waves, the fainting soul, burdened with guilt, comes here, to a fountain of power more healing than Siloa's brook or Bethseda's pool, and rises with his whole spiritual nature renewed, in a freshness of beauty beyond that of Naaman at the waters of Jordan, from his baptism in the waves of that ocean of love and grace, and heavenly breezes of the Holy Spirit, to which Jesus has opened a new and living way. Here at the foot of the cross has burst forth the fountain seen by Ezekiel only in prophetic symbols, whose waters have swollen into a river, on either side of which grow trees "whose leaf shall not fade,"—whose influence makes the wilderness to rejoice and blossom as the rose,—and sheds on the cold, pale cheek of death the freshness of angelic youth and unfading bloom. Here, amid the faded beauty and wide-spread ruins of the closing year, at the grave of the risen Jesus,—

"See truth, love, and mercy in triumph descending,
And nature all glowing in Eden's first bloom;
On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb."

California Bible Society.—From the report of this Society we learn that 3,138 Bibles in English have been put in circulation; 3,926 Testaments in English; 427 Bibles and 467 Testaments in foreign tongues, making a total of 7,958 copies. The receipts of the Society during the past year were a little over $7,000, and expenditures $6,787 23. At the eleventh anniversary, on the 28th November, portions of the addresses delivered, we regret to learn, were considered by some of the Society's best friends as altogether unappropriate and injurious—indulging in local or sectional controversies that had nothing to do with the work or sphere of the American Bible Society.

Religious Literature.—It will be seen by the advertisement of *Mr. White*, on Montgomery street, between Sutter and Bush, that the Presbyterian Board of Publication has established their Depository with him, and that a large supply of books from Philadelphia are daily expected, and that new supplies will be sent regularly every month, so as to enable Mr. White promptly to fill all orders for their books.

It is seen also from Rev. S. T. Wells' card, that as superintendent of colportage on this coast, he wishes to employ a number of suitable men. On page 295 will be found the testimonials of his Presbytery as to his fitness for this great work.

Divided.—The congregation heretofore known as the New School Presbyterian Church of Oakland, under the care of the Rev. S. B. Bell, has disagreed and divided. The result of this movement is the organization of a Congregational Church, so that there are now two where there was but one. Heretofore it has been quite as much as they could do united, to support their pastor and pay current expenses. It is a missionary field, however, and it may be that more good will be done by their separation. Is it not ominous, however, that so small a church, composed of Congregationalists and New School, has so soon divided? Thus endeth the first chapter of union *at Oakland.* The memoirs of the second are now preparing.

To have honor only because of our high birth is to be great by our mother's labors rather than our own.

CUMBERLAND PRESBYTERIAN SYNOD.

The Sacramento Synod of the Cumberland Presbyterian Church, held its first session in the city of Sonoma, Sonoma County, California, commencing on Thursday, the 11th day of October, A. D., 1860, at 7 o'clock, P. M.

The introductory sermon was preached by the Rev. T. M. Johnston from the twentieth verse of the sixteenth Chapter of the gospel according to St. Mark.

A quorum being present, Synod was constituted by prayer. Members present:—

Presbyteries.— Of California, Revs. John E. Braley, Cornelius Yager, Abel H. Burton, Joseph Robison, Alex. W. Sweeney, Thomas M. Johnston; *Elders*, C. W. Ish, G. M. McConnell, Nathaniel Jones.

Pacific, Revs. J. M. Cameron, Jonathan Blair, John Miller, Young A. Anderson, Baxter N. Bonham, A. McNamor, M. M. Dodson, E. P. Henderson; *Elders*, C. Winkler, N. Mull, W. T. Christmas, S. M. Martin, K. Maxwell.

Sacramento, Revs. James M. Small, C. H. Crawford, W. N. Cunnigham, Linville Dooley; *Elders*, Robert Moore, Franklin Farris, G. W. Burrus.

Oregon, none present.

Synod proceeded to business, Rev. J. E. Braley presiding by appointment of the General Assembly, and Rev. T. M. Johnston being elected Clerk pro. tem.

Rev. brother Buel of the Presbyterian Church (O. S.), and a member of the presbytery of California.

Friday, October 12th.—Synod met, constituted with prayer.

On motion it was *Resolved* unanimously, that this Synod spend one half hour at the opening of each daily session in religious services.

The Moderator appointed brothers Crawford, Sweeney and Moore a Committee to act in concert with brother Miller, Pastor of Sonoma Congregation, to superintend Religious Services, during the present sessions of Synod.

A communication was received from the President of Sonoma Academy, inviting Synod to visit said Academy to-day at two o'clock, P. M., which on motion of brother Crawford was accepted.

The usual various Committies were appointed.

Brother Buel addressed the Synod, tendering, upon his own responsibility, the sympathies, fraternal regard and hearty co-operation of the branch of the church to which he belongs, in extending the Redeemer's Kingdom in the world. He also presented his work as General Agent for the Bible Society in California, and asked the aid of this Synod in distributing the Book of God among the masses upon the Pacific Coast, which was appropriately responded to by the moderator.

Saturday, October 13th.—Synod met pursuant to adjournment. Constituted with prayer. Spent half an hour in religious services. Members present as on yesterday. The minutes of yesterday, read and approved.

The Committee on the minutes of Pacific presbytery reported a tender of the entire property of Sonoma Academy, made by said presbytery to this Synod. Said property consisting of a lot of land in the town of Sonoma, on which is a large two story adobe building fitted up for School purposes and Boarding

house, numbering forty-three rooms, in which there is now a flourishing school of seventy-six students. There is a male and female, and an ornamental department, comprised in said Academy. In addition to the property of said Academy, there is a subscription of seven thousand dollars, which has been raised in the past few months, towards erecting a new College building, and constituting an endowment fund, the whole estimated at twenty thousand dollars.

The Synod Resolved to accept said offer, and use its best exertions to build up a first class College on the Pacific coast.

A Board of twelve Trustees were appointed, with instructions to obtain, from the next Legislature of this State a College Charter;—to continue a general Agent in the field to solicit Building and Endowment funds, and as soon as the finances would justify it, put under contract a new College edifice, large and commodious, to be either brick or stone.

Monday, October 15th.—On motion of brother Farris, the clerk was ordered to furnish the Editor of the *Pacific Expositor* with an extract of the minutes of this Synod.

The Committee on Missions reported, that it is a matter of rejoicing, to see an increased interest in the Church, generally, in the behalf of Missions. The receipts of last year are some six thousand dollars above any previous year. The Assembly's Board has under its care some twenty Missions. One foreign and several domestic Missions have recently been established.

The Assembly's Board furnished an outfit for Rev. W. N. Cunningham and sent him as a Missionary to this country last winter. Since his arrival in November last, he has been actively, and energetically engaged in the work, and is using his best exertions to build up and sustain your interests in the city of Stockton.

Your entire bounds present one of the most imposing and all important fields for missionary labors, that men or angels were ever permitted to contemplate, or honored with the privelege of laboring in. As with a thousand tongues of prophetic fire, in that awful strain which wakes the dead, we are called upon to "occupy"—"occupy" *now*, "occupy till I come," says Heaven's great King. We are appealed to by arguments too numerous to mention; which are as awful and solemn as eternity itself, and calculated to stir up deep feeling in the great heart of the Church, and extort the cry, "Woe is me if I preach not the Gospel." Many portions of your bounds are almost entirely destitute, where almost every nation could be preached to in a day. In view of these facts your Committee recommend the adoption of the following resolution:

Resolved, That the monthly Concert, and the semi-annual collections and anniversary meetings be recommended to be observed by all the Ministers and Churches within your bounds as an efficient means to raise Missionary funds.

The Committee on the state of Religion, etc., report as follows:

The means of information, from which we glean our report, is very limited. but with feelings of joy we report that the Great Head of the Church has given tokens of his pardoning grace in different parts of your bounds; yet there is not that prosperity attending your branch of Zion that is desirable, which is just cause for the deepest humility, and a self abasement before God.

The information from which we glean the following Statistics is also very meager. Within your bounds there are, from the best information we can obtain, 32 Ministers; 7 Licentiates; 9 Candidates for the Ministry, and 1049 Communicants.

In reference to a Church paper, your Committee think it all important, if not indispensably necessary, to your success as a denomination on this coast. Rev. T. M. Johnston has offered to publish a paper devoted to your denominational interest; commencing it a Monthly, and extending it to a weekly paper, as patronage would justify; provided, the Church would buy a Press. This would cost about six hundred and fifty dollars. Some four hundred dollars have been subscribed for this purpose, and your Committee recommend that you raise the balance of the funds at once; for, though it will be purely an individual enterprise, yet it will answer all practicable purposes. The recommendation was concured in and the amount raised.

Resolved, That we, as a Synod, regard a fraternal correspondence with all Orthodox denominations as highly desirable, and as conducive to Christian unity; and in a special sense, do we regard this as desirable among the branches of the Presbyterian family on this coast; and we will most crodially reciprocate any advances made upon this subject.

Synod adjourned to meet on Thursday evening at seven o'clock, next preceeding the the second Sabbath in October, A. D., 1861. Concluded with prayer.

J. E. BRALEY, Moderator.

Attest, T. M. Johnson, Clerk.

SECTIONAL BIGOTRY.

At present our homily on this subject must be brief. And *first*, it is bad enough when we see such a thing in secular and partisan political papers;—how much worse, then, when we see it in those *journals* that profess to be religious exponents of the Gospel of peace and good will to all men? And what shall we say when it is carried into our pulpits, and from the sacred desk the people of nearly one half of our States are declared *traitors and rebels*, and are therefore to be hanged, because they love their native soil and desire to maintain their rights according to the Constitution secured to them by their revolutionary sires? Nor will a reflecting people fail to remember that this cry for the Constitution and the laws is a new and strange cry with these reverend gentlemen.

Secondly, we humbly submit to professors of religion of all classes and denominations, whether or not we do not live in times that especially require us, as followers of the Great Redeemer, to abstain most scrupulously from everything that has a tendency to stir up strife and bitter feelings between the people of our sister States? We are no alarmists. Our hope is still for peace; but it is folly to say that imminent danger is not threatened to the union of the people of the United States. We have never, knowingly, uttered a sectional or partisan political word in the Expositor. Nor do we design to do so. Nor have we, as Californians, anything to gain by this insane excitement against our fellow-citizens, because they come hither from the North or from

the South. What good is to come to *us* as Californians, as citizens, and as professing disciples of the Lord Jesus by this wholesale slandering and backbiting and mischief-making? Whatever our sympathies may be with our old homes, let us, as gentlemen and as Christian brethren and brothers, live here peaceably together, and strive to allay, rather than to foment this suicidal strife. It was in anticipation of trouble of this kind that we called the attention of our readers in our October number to the *patriotism and piety of praying for our rulers*. The throne of Infinite Grace is the place to present our petitions, and we should follow the example of our Lord as the model of our conduct in these perilous times, and not the teachings of those journals and of those preachers, who are stirring up sectional bigotry and the most perilous fanaticism.

School at Visalia.—We are much gratified to learn that a Methodist minister, *Rev. B. W. Taylor*, has succeeded in establishing a large seminary of learning in Visalia. The building is of brick, capable of accommodating about 100 boarders. At present his pupils are both male and female, and with day scholars, number one hundred and fifty, among whom are five licensed preachers. We understand Mr. Taylor commenced this enterprise about one year ago. He must be a man of great energy, tact and firmness of character to have done so much in so short a time in so new a town. We trust his labors will be greatly blest. We thank him for what he has done for the cause of education in our new State, and for his kindness to our missionary brother.

Dr. Burrowes' School.—This Institution closed for the holidays on the 11th inst. The exercises at the examination were highly creditable to both pupils and teachers, and satisfactory to parents and friends. Thoroughness of scholarship, soundness of principle and gentlemanly bearing are prominent as characteristics of this School. God willing, the next Session will open on the 2d day of January. The New Hall now building may not be quite ready by that time, but will doubtless be finished about the 20th. The School will be continued in the lower story of Calvary Church until the New College is ready for its use. Boarding can be had in excellent families at about the same rates that are charged in Boarding Schools in the country. Two advantages will be secured by boarding boys in families in the city, who have to be sent from home, namely: They will still be surrounded by domestic influences, and will be required to go to whatever Sunday School and Church on the Lord's Day their parents or friends may choose. And then as they advance in their studies they will be able to avail themselves of the advantages of our public libraries and lectures.

The Southren Presbyterian, has been transferred from Charleston to Columbia, South Carolina. Its editorial is to be under the control of Rev. A. A. Porter, D.D., the Rev. Dr. Cunningham, the former editor, returning again to the active duties of the ministry of the Gospel. It deserves prosperity. Dr. Porter is a ripe scholar and a gentleman of great ability.

OUR BUSINESS CHAIR.

WHATEVER it is you want, kind reader, at this season of social reunion, be careful to call upon our advertisers. They will furnish you good articles and at reasonable prices.

OLD SANTA CLAUS HAS COME!—He has taken his apartments with KOHLER, who for his accommodation has opened for all the HOLIDAYS his wholesale store as a retail depot for the sale of Gimcracks and Toys of every sort. We believe it is admitted, *Kohler* has the largest and most varied assortment on this coast of things that Santa Claus is known to love. His *retail* stores on Washington and Stockton streets will be found also to contain a splendid assortment. PIANOS also, of different manufactures and in great numbers are coming, in addition to those on hand.

GROVER & BAKER'S SEWING MACHINE.—This Sewing Machine seems to meet with much encouragement, and judging from what the ladies and the clergymen say, it must be an A No. 1, first-class Machine. Seldom have we seen such an array of Reverends and Doctors of Divinity appended to any other *institution* as we see attached to this Sewing Machine. Want of room has compelled us to omit a great many names that were signed to the advertisement, which is found on the last page of the cover.

WHAT CHEER HOUSE.—The papers have informed us that our friend, and California's benefactor, Mr. R. B. WOODWARD, has had to pass through a crisis ending in a revolution at the *What Cheer House*. Difficulties to such a man as Mr. Woodward will only the more develop his energy and talents, and, in the end, with God's blessing, make him a more successful man. The public will rejoice to know that they can still find accommodations at the clean and well-supplied tables of the *What Cheer House*.

BOOK BINDERY.—We have tried Mr. HENRY FRIEDEL, and hesitate not to say that he has done work for us equal to any we have seen anywhere. Hadn't you better have your EXPOSITORS bound? You will be astonished in a few years to know how valuable they are!

DIAMONDS, WATCHES, AND THE SUCH LIKE.—Our friend TUCKER has a splendid assortment of Jewelry. Call and see for yourselves, and you will be sure to admire his taste.

THE Warehouse of BADGER & LINDENBERGER presents a splendid collection of Chickering's Pianos. It does one good to see so many instruments of such exquisite finish and tone. We hope they will discourse sweet music all over our mountains and valleys.

AUSTIN & Co., Montgomery street, offer an excellent assortment of French and English goods. This is an old and well regulated house.

PIERCE'S establishment, in California street, should be visited before you purchase furniture.

OAK HALL, 178 Clay street, is a fine place to buy your clothing.

NOTICES OF NEW BOOKS.

THE LIFE AND LETTERS OF MRS. C. JUDSON. By A. C. Kendrick, of the University of Rochester, N. Y. New York: Sheldon & Co. Boston: Gould & Lincoln. And for sale by A. Roman, San Francisco.

THIS work is well printed, but we do not like such Memoirs. *Fanny Forrester*, "the child of genius and song," did well while living, and will long be remembered for her talents and piety and devotedness to Dr. Judson and his work, in spite of the damaging collection of letters and pieces published in this volume. We maintain that Dr. Judson had a right to marry Fanny Forrester, and she was perfectly right in loving and marrying him, and in devoting herself to him and to his work, and it was all right for her to write just such letters as she did write, but we hesitate to say that it is proper to *publish* them. In their day and place they were proper, but do they deserve this embalming for generations to come? Prof. Kendrick is a scholar and an eminent writer, though our taste is different from his about *publishing* private letters and fugitive pieces, whose chief value consists in the devotion they once expressed. In our day we have altogether too much of this kind of writing published. We predict, however, a large sale for this work, as it gratifies a kind of curiosity that many persons like to indulge.

DR. JONES' MAN, MORAL AND PHYSICAL. By Martiens of Philadelphia, and for sale by Roman in San Francisco.

IN our October number we gave our cordial approbation to this volume. We consider it a very valuable contribution to our theological literature. It is a work that must do good. Every pastor and preacher should read it. Let every congregation see that their elders and pastor are supplied.

ANNAN ON ARMINIAN METHODISM. Published by the Martiens of Philadelphia, and for sale by Roman.

THIS is a new, re-written and enlarged edition of a very able and valuable work. We regret that there should be any necessity for such works, but since there is, we are glad such a writer as *Annan* has the heart and the ability to execute it so well. The ignorance and misrepresentations that are still maintained as to what Presbyterians believe, is truly astonishing. We hope this work will be extensively read.

THE STARS ARD THE ANGELS. By Martiens, of Philadelphia, and for sale by Roman, San Francisco.

We do not know who is the author of this volume. It is elegantly gotten up. Messrs. Martien are issuing their recent publications in fine style. We hope they will meet with ample encouragement. They are eminently reliable and deserving of success.

PARTON'S GENERAL JACKSON. Third volume. New York: Mason Brothers. San Francisco: A. Roman, sole agent for this coast.

We have noticed at some length both of the preceding volumes. We have said Mr. Parton has succeeded in making a book that will have a large sale, though we do not admire his style. It is evident also, that while he wrote the life of Burr with a whole heart, he has never truly apprehended Gen. Jackson. He is incapable of fully understanding either the man or his times. And in fact, we apprehend, we are all too near them to be impartial judges. The ashes are

yet too warm for us to tread quietly over them. In distant generations the United States will appear to have had but two Presidents, WASHINGTON and JACKSON. A great deal of information may be gathered out of Parton's volumes, but we do not admire the work.

COMMENTARY ON THE SONG OF SOLOMON. By Rev. George Burrowes, D.D. Second edition revised. Philadelphia: William S. & Alfred Martien. For sale by A. Roman, 127 Montgomery Street.

WE have several times expressed a high opinion of this valuable work. It deserves a place in every well selected library. It is neatly printed and well bound.

HENGSTENBERG ON ECCLESIASTES. Philadelphia: Smith, English & Co. New York: Sheldon & Co. Boston: Gould & Lincoln—and for sale by A. Roman, San Francisco.

THIS is a translation from the German of the great professor of Berlin, by D. W. Simon. Besides the Commentary on Ecclesiastes, the volume contains also the Prolegomena to the Song of Solomon, the Book of Job, the Prophet Isaiah, and other pieces. It is a large, handsome volume. Messrs. Smith, English & Co. deserve the thanks and patronage of American scholars and divines for bringing it out in so good a style. The full indexes add to the convenience of the volume.

MAMMA'S LESSONS ABOUT JESUS. By a Mother. Philadelphia: William S. & Alfred Martien, 606 Chestnut Street. 1860. For sale by A. Roman.

THIS is a beautiful and interesting volume.

FROM ROMAN, 127 Montgomery Street, we have received Nos. 17, 18 and 19 of CHAMBERS' ENCYCLOPEDIA.

WE can add nothing to what we have said on previous occasions as to the high opinion we entertain of this work. We could wish the appearance of the numbers more rapid.

SYNONYMS OF THE NEW TESTAMENT. By Trench. New York: Redfield. San Francisco: Allen & Spier, 148 Clay Street.

Rev. Richard Chenevix Trench, B. D., is too well known as a preacher, a professor and a writer, to need a word of commendation from us. Not that we receive as true all that he writes. By no means. But he is learned and able. Theological students may derive valuable aid from this work by a judicious study of it.

SCIENCE A WITNESS FOR THE BIBLE. By Rev. W. N. Pendleton, D. D. Philadelphia: Lippincott & Co. For sale by Allen & Spier, 148 Clay Street, San Francisco.

This is a neat volume of 350 pages, containing five Discussions on Science and Revelation; the Human Family; the Chronology of the Creation; the Age of Mankind; and the Monuments of Lost Races. It is eminently worth reading.

THANKS. We take pleasure in acknowledging our obligations to the *Herald*, *Daily Times*, *Evening Mirror*, *Gleaner*, *Napa Reporter*, *Red Bluff Independent*, and *Columbia Times*, for their kind notices of our last number. We are trying to do our duty both to God and man, by using the press, and hope by the *Expositor* to help to elevate and form such a public sentiment as shall be a blessing to our new and glorious State.

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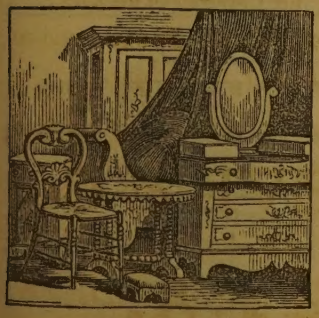

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